

2  
MAGNIFICENCE  
EXEMPLIFIED:

AND,  
THE REPAIRE OF SAINT  
PAULS Exhorted unto.

In a Sermon appointed to be preached at  
S<sup>t</sup>. PAULS-Crosse, but preached in the Church.  
*August the 31. 1634.*

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By GYLES FLEMING *Mag. in Art. and Preacher*  
of GODS Word at *Waddingworth, in*  
*Lincolne-Shire.*

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LONDON,

Printed by Richard Badger for Thomas Alchorn, and are  
to be sold at his Shop in Pauls Church-yard at the  
Signe of the Green-Dragon.

1634.

MANUSCRIPTS  
EXEMPLARS

THE  
Page Exposed

In a sermon preached to the people  
St. Paul's Cross, but preached in the Church  
of St. Paul, 1634

By John Donne, Sermon, in the  
Church of St. Paul, 1634



LONDON

Printed by Richard Banger for Thomas Alchorne, and are  
to be sold at his shop in Pauls Church-yard in the  
Signe of the Green Dragon.

1634



To  
**THE HONORABLE**  
**LEARNED AND RIGHT**  
**NOBLY QUALIFIED GENTLEMAN**  
**Mr. JOHN COVENTRY,** Sonne to  
the Right Honorable the Lord THOMAS Lord  
Coventry, Baron of Alesbury, Lord Keeper of the  
Great Seale of England, my Noble and  
Singular good Friend.

Honorable Sir,

**I** Present you with these small fruits of my weake endea-  
vours; not that I thinke by them to repay any moiety of  
those great favours for which I justly stand obliged un-  
to you; but to run further into your debt, I intreat you  
adde this unto the Catalogue of the former courtesies:  
& vouchsafe to patronize his studies, to whom your tru-  
ly honourable Father (whose life and happinesse shall ever be the subject  
of my prayers) through your mediations hath given the greatest encou-  
ragements. My naturall inclination ever hitherto hath affected in all  
things, that secure obscurity which best befitteth mine owne unworthi-  
nesse; yet you see I have exposed my selfe to the publike view and cen-  
sure of all men in a printed Sermon. It is no overweening conceit that  
I have of these meditations of mine, whereby I thinke them worthy of  
longer life than they had breath: But through their perswasions I  
publish them, who tell me that they may doe some good unto this holy  
and royall enterprize commended in them. Sympathy you know, Hono-  
rable Sir, is of more force than nature: and if it be not too great a bold-  
nesse for a plaine Scholler to professe his owne thoughts; I must needs  
confesse, there is no publike matter that could have beene undertaken in  
our Church, that could have filled my heart with greater joy, than this  
now in hand. To which, as David once before the Arke, Adhuc, & vi-  
lior fiam, so I may but expresse my true and hearty affection (especial-  
ly, hearing every day how lightly by ignorance it is elevated) I care not

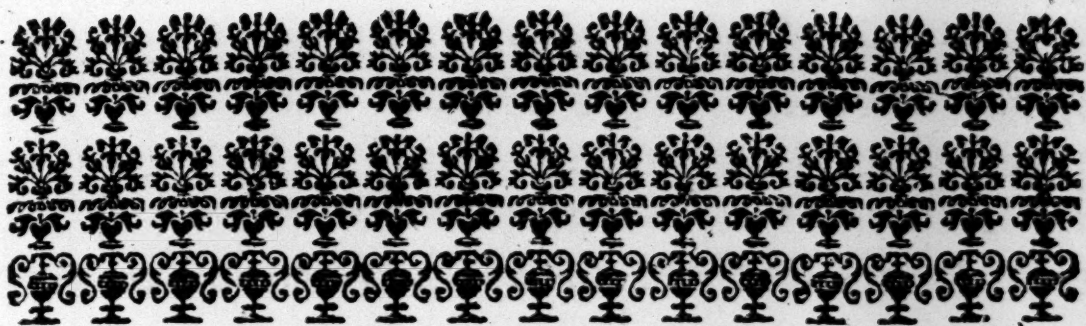
## The Epistle dedicatorie.

how ridiculous I appeare in the eyes of any other whatsoever. If to Preach, or Print, or whatsoever I am able to doe, may adde but one stone to the building; It is my ambition, and shall be my Crowne: my love to this cause, hath forced me with presumption to thrust my selfe (ut anser inter olores) into the Quire of those many learned and eloquent men; who have in the place that these were uttered in, sweetly sung the excellence and worthinesse thereof. To whom if I can but (like the Grasshopper in Ælian upon the Lute) supply the place of a deficient Treble, I have done enough. Your honorable name in the Frontispeece, will doe mee this advantage, That men will be preconceipted of some worth in the building, to which there is erected so goodly a Portch. Doe me therefore this honour, and daigne me your kinde acceptance; though what I offer, in your owne judgement peradventure may appeare meane and desertlesse. And if hereafter any things shall fall from me worthy the name, I shall repay this courtesie: and in the meane time remaine him, who desireth no longer to live, than he may pray for and honour, both you, and the whole Noble Stocke you come of; and gratefully continue,

Your Honours in all obser-  
vance and duty,

**GYLES FLEMING.**





# MAGNIFICENCE EXEMPLIFIED:

And the Repaire of Saint P A U L S  
*Exhorted unto.*

LUKE 7. VER. 5.

*For he loveth our Nation, and he hath built us a  
Synagogue.*



Here is nothing so frequently taketh up our best meditations; there is nothing so soone confounds them, as the contemplation of G O D's all-ordering providence. How large in the extent of it? *To* Math. 10. 29. *the fall of a Sparrow.* How inscrutable in the search of it? *Past finding out.* Oh the depth of G O D's wisdom! It is admirable in the government of the greater world, but stupendious in the order of the lesse. His generall providence must needs confound an *Atheist*: His speciall must needs make a Christian. In both, what great effects are brought to passe, by small meanes, by unthought of  
B wayes?

## Magnificence exemplified.

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wayes? How strangely doth he subordinate, the actions, and affaires of men, to the working of his owne secret ends, and preordinated purposes? How quite besides, how quite contrary to the intents, to the suspicions of them that doe them? What great hopes doe wee often times propound to our selves in our undertakings, when (to shew us how weake we are) either nothing at all, or that which grieveth us is brought to passe? Againe, what inferior happinesse doe we sometimes aime at? and what transcendent blessings doth he send us in their stead? *Saul* seekes his fathers *Asses*, and he finds a Kingdome; *Saint Peter* a draught of fishes, and he meets and knowes his SAVIOUR. Not to runne on in a known path: let this Chapter yeeld the next instance, behold here as memorable an example of Gods unexpected mercy. See a *Roman Centurion* brought up in *Ethnike* idolatry yet become a *Profelyte*; a *Centurion*, or *Captaine* placed in *Capernaum* a Citie of *Iudea*, to awe and terrifie Gods people the *Iewes*, yet becometh *Amicus Genti*, *A friend to the Nation*: hee came from farre, happily to finde a fortune, and hee findes his GOD; to purchase earthly honour, and he obtaineth an heavenly Diademe; to doe service for his earthly Prince, and hee becometh (that wiche he never thought to have beene) the servant of the GOD of heaven. An happy warfare that made him one of CHRIST's Church militant. The Roman tyranny, it was then a yoke to the whole world. God would never have suffered it, if hee had not knowne how to have wrought as great a good by it: the *Romans* then like the *Athenians*, they served *Ignoto Deo*, they did GOD's service

Acts. 17.  
27.



vice though they knew not of it; their thirsty ambition of Monarchy, so evill in it selfe, he could know how to turne it unto good. It was expedient, and an Act of God's especiall providence, that *The Scepter should depart from the Tribe of Iudah when Shilowas come*: that at what time God decreed to spread the Kingdome of his Gospell over all the Nations of the Earth, that every Nation should then be linked and tied together in one earthly Sovereignty. Then *Rome* was *Communis patria*, (so the Civilians termed it) and all Countries mixt together in one politicall society. Then mutuall commerce and negotiation, gave free and frequent occasion of accessse from one people to another: then therefore (if ever the partition was to be broken downe) was the fittest time; if ever the Gospell to be preached to all Nations, when of every Nation some might come together to heare it; Then would the sweet sound of the Apostles swiftly spread it selfe *In omnes Angulos Terrarum, into all the corners of the Earth*; when *Parthians*, and *Medes*, and *Elamites*, and the dwellers in *Mesopotamia*, and in *Iudea*, and *Cappadocia*, &c. Strangers of *Rome*, *Jewes* and *Profelytes*, *Creets*, and *Arabians*, might in one place safely meete together; and at one Sermon heare *μεγαλὰ θεῶν*, The wonderfull things of God.

Gen. 49.  
10.

Acts 3. 9.

For this reason became this heavenly slip to be transplanted from *Rome* to *Iudea*, that he might grow more happily here, than in his first Nurcery: that he might be ingrafted into *CHRIST's Church*, hee was set over God's people: that he might become one of God's people; set to keepe them in obedience unto *Cesar*, that they might teach his obedience unto *God*. From an Heathen Idolater he becom-

meth a Iewish Profelyte; from a Iewish Profelyte, a faithfull Christian; with *David*, he becommeth wiser than his teachers. So good progression he makes in Religion, that at first for his good workes he was their glory. *Rabbi, dignus, &c. Master, he is worthy for whom thou shouldest doe this, &c.* say they, Verse the third. And for his faith at the latter end he becommeth their shame, *Non inveni tantam, I have not found so great faith, no not in Israel*; faith our Saviour, Verse 9. Happy had they beene, if they had learned of their Scholler; they convert him, and he shall judge them. This was alwayes the fault of Israel, and it is lamentable that it should be so, that *Samaria* and her Sisters should outstrip her, that the *Re-*  
*Ezech. 16.* *cabites* should rise up in judgement against her, that  
*Ier. 35. 16.* *one stranger* (and he a *Samaritan*) should make a true  
*Luc. 17. 16* and thankfull use of *G O D's* mercy, when nine *Isra-*  
*lites* never regarded it; that a *Roman Centurion* should in faith and piety goe beyond the whole Church of *Israel*: he to be approved of the *Capernaamites* themselves here, they to be condemned by our Saviour, *Mat. 11. 23.* They to come short of him, *Sodome* to go beyond them, *If the mighty workes that have beene done in thee, had beene done in Sodome, it had remained untill this day*, faith our Saviour.

Ye know the story: This *Centurion* had a *Paralytike*, one sicke of Palsie, that was his deere servant. He entreates these Senators of *Capernaum*, as Christs Countrey-men, and therefore more gracious with him, to intercede for his helpe; they doe it, and they could doe no lesse, for hee had deserved it at their hands, *φίλωνος ἀντιφίλωνος*, good deeds well deserve the retribution of praise and acknowledgement; and  
we



we should doe but little for our Benefactors, if wee would not commemorate what they had done for us. *Capernaum* it selfe is not ingratefull, they interceded for him, they adde further an Encomium, or praise of him, to stirre up our Saviour more effectually, *Master hee is worthy for whom thou shouldest doe this.* There is that power and force in goodnesse, that even the very vicious will they nill they must approve of it; a secret confession there is, and a reverent approbation of that worth & goodnesse which is in godly and vertuous men, even from the most wicked and debauched: which is a sure note of that worth and Divinity that is in it; as *Saul* sometime of *David*, *Thou art more righteous than I.* And this would have forced the *Capernaumites*, how unwilling soever they had beene in themselves, to have given this good *Centurion* this testimony.

1 Sam. 24.  
17.

In the words of the Text they come to a reason of those prayes that they had given of him, (to shew that they were more than meerely formall) which they set downe in an instance of a certaine good deed that he had done among them. Wherein they set forth, 1. His love to themselves; *He loveth our Nation.* 2. To God, *He built us a Synagogue*; this expresses what kinde of love he bare unto them, a love to their Church, and Religion: Or here is, 1. His Humanity, *He loveth our Nation.* 2. His Piety, *Hee built a Synagogue.* Or againe, they set forth the love that he bare unto them. 1. *Interno amoris affectu.* 2. *Externo amoris affectu.* His love, 1. In the inward affection. 2. In the outward effect: so that a worthy man he was to them, a memorable example hee is to us, worthy their praise, worthy our imitation.

## Magnificence exemplified.

But that I may proceed *More meo*, according to my accustomed and countrey plainnesse; and so to divide the words that I may bee best able to mannage them, and others to understand them: observe in the Text, A true example of Christian charity; or, A true pious deed exemplified with all those severall circumstances, or adjuncts, that make it more laudible and illustrious.

- As {
1. The Roote or Foundation from whence it must proceed, Love, *Dilexit, he loved us.*
  2. The Object or Persons to whom it is but shewed, G o d's people, *Gentem nostram, Our Nation.*
  3. The Fruit or effect how it exerciseth it selfe, *He built us a Synagogue.*

Wherein observe againe,

- 1 Generally, the activity or operative quality whereof it wil alwayes be doing some good, *Ædificavit, He built.*
- 2 Particularly, The election or choice upon what matters it will chiefly bend it selfe to worke on; those that tend to Gods chiefest glory; The maintenance of his Church and Service. *Ædificavit Synagoram, He built a Synagogue.*

Observe what severall degrees of perfection each circumstance giveth unto the other.

First, here is *Love* the divinest of Christian affections. Secondly, here is a *Nation*, the best object of Love. Thirdly, here is *Building*, the most honorable for a *Nation*. Fourthly, here is *Synagogue*, or *Church*, the most glorious of *Buildings*, *Dilexit enim Gentem, &c.*

Wee will begin with the Root or Fountaine, from



## Magnificence exemplified.

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from whence every good deed must proceed, or take his Originall motion, *Love*.

*Dilexit, Hee loved.*]

We reade of two Builders in the Gospell; the one Mat. 9.28 wise and commended, the other foolish and blamed. The buildings of either for ought wee know were both alike; we reade not of him that is commended for his wisdom, that he exceeded, or excelled the other in any convenience, contrivement, or beauty in the frame; the difference was onely in the situation, ground-worke, or foundation. The one upon a Rock, sure, stable, and permanent, which made his building durable: The other upon Sand, loose and fleeting, and the effect was ruine at his heeles. That which gave praise to that *Builder* there, is the same which commends this *Builder* and his worke here, *Wisdom in the very entrance into it*. Nothing was more glorious than his worke. *To build a Synagogue*. Nor to have begun this upon *Love*, had been to have marr'd all: any other intent, any other purpose had made it worth nothing. To make therefore his end answerable to his action, such a glorious work shall be founded upon as sincere an intent. His charity, the chiefest of Christian vertues, shall spring from his *Love*, the best of Christian affections.

This is to make his worke like *God's* worke. The great Architect of the world had no other motive to excite him to create this goodly Fabricke whereof we our selves are parts, and members; than that infinite love, and aboundance of goodnesse, that was in him, that prompted him to communicate that happinesse of being, that was then in himselfe alone, to Men, and other creatures.

Love

## Magnificence exemplified.

*Love* therefore, that was the proegumenall and moving cause in his Workes, he liketh best should be the Root, and Fountaine of ours. Hence, as in Sacrifices, there was none lawfull that wanted Salt, *Levit. 2. 13.* So in good deeds, none acceptable that proceeds not out of *Love*. So the Apostle *2 Cor. 13. 1, 2, 3. Verses.*

*Though I speake with the tongues of men and Angels, and have not love, I am become as sounding Brasse, or a tinkling Cymball;*

*And though I have the gift of Prophecie, and understand all mysteries, and all knowledge, and though I have all faith so that I could remove Mountaines;*

*And though I bestowe all my goods to feede the poore, and though I give my body to be burned, and have not love, it profiteth me nothing.* Marke the Apostle, he is miraculously elegant in it, hee summes up all the chiefest Graces Intellectuall; all the chiefest Vertues Morall; all which, set apart without love, he will have to be worth nothing at all. As if he had said: *Though I speake with the tongues of men and Angels, that is, were I never so eloquent in speech. And though I have the gift of prophesie, and understood all Mysteries, &c.* If I had with that eloquence never such great knowledge: That knowledge, whether Divine or Humane: Divine knowledge, whether extraordinary revealed, or ordinarily acquired. *Though I have Faith to remove Mountaines: if I had, with these, the gift of doing Miracles. Though I bestow all my goods to feed the poore; though I gave my body to be burned.* Adde, that I had as many goodly habires, as I have repeated excellent faculties, either towards Christs members, or towards Christ himselfe:



Selfe: towards his members, were my heart so large that no precept were difficult for me, no not *Vade & vende omnia, Goe and sell all that thou hast and give to the poore*: Nay, were I as prodigall of my life for God's cause, as I could be contented to bee of my substance for his poore servants, even unto martyrdom, yet were any of these excellent Talents or endowments exercised, or distributed without Love, that is for any other intent or purpose, than sincerely, and freely to honour God and profit his Church, for the true and meere Love that I owe to both; and not for any praise, renowne, repute, advantage, or other outward respect of mine owne whatsoever; none of these things so excellent in themselves in their performance, were worth any thing at all.

Hence those large Elogies, and chiefe Preheminences that the Scripture so frequently gives of love, *That it is the fulfilling of the Law, Rom. 13. 10. The end of the Commandements, 1 Tim. 1. 5. That it comprehendeth whatsoever we are commanded, and the like.* Hence the Fathers so usually eccho the same things of it: *In amore omnia coarctantur Scripturarum volumina*, saith Saint Cyprian. Both the holy Testaments are involved, and epitomised in this one word, Love: *Breve preceptum, Dilige & fac quid vis*, saith Saint Augustine, *Learn this short lesson, Love, and doe what thou wilt, thou canst not doe amisse.* The reason (beloved) of this force and vertue in Love, that it gives to those actions that proceed from it, is this. God loveth best those actions that are most like himselfe, and come neere to his owne nature. Now, hee is *Agens simplicissimum*, (as the Divines terme him) in himselfe without any attending properties, and there

*Quicquid est in Deo Deus est.* is nothing in himselfe, but what is meere-ly and purely himselfe. Hence those deeds doe please him best, that have their ends and intentions semblable to their actions: as when good deeds, which are the proper effects of Love, proceed only from Love, which is the true Mother, and Fountaine of good deeds.

This makes whatsoever we doe to be done purely, simply, and in singlenesse of heart, without any double-dealing, a thing so hatefull to God, that of all things he loveth not *a heart and a heart, and a weight and a weight.*

And hence that knowne *Maxime* in the Schooles, *Intentio Agentis specificat actum in moralibus*, It is the intent of the Doer, that gives nature and quality to the deed that is done: If that bee sincere and good, then so is the action that proceeds from it; if that be otherwise, it may be *bonum*, but it cannot be *bonè*; it may be a good thing that we goe about to doe, but by us it cannot be said to be well done. Our actions have so much share of their praise and acceptance, as their first moving causes can challenge, and no more. *Herod* built a Temple, it was out of ambition, his action therefore was vaine-glorious. *Salomon* out of obedience did the like; what he did therefore was religious. *Constantine* (we reade) did in the like sort build a Church in the honour of *CHRIST*, what he did was pious. This *Centurion* here builds a *Synagogue*, hee doth it for the Love that he bare to the Nation, this made it charitable.

Therefore it is golden counsell that the Preacher  
*Ecl. 5. 1.* giveth, *Take heed to thy foot when thou entrest into the house of God, and be more neere to heare than to offer the sacrifice*



## Magnificence exemplified:

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*sacrifice of fooles, for they know not that they doe evill;* That is, the first and chiefeft thing that thou art to looke unto, in every matter that thou religiously takeft in hand, is, before thou enter into it, to confider and examine with what mind and affection thou goeft about it. *Whatsoever thou buildest,* look to the first stone that thou layest, or rather to the ground, that thou intendest to build upon. If thou wouldest doe a charitable deed, let it be done, not that thy name may be read in the windowes, but out of Love: if thou prayest, let it be done not out of Rapine, to devoure Widowes houses, or to make a gaine of godlinesse, but out of devotion. If thou wilt follow righteousness, doe it, not to cast *God* in the teeth with it, as the Pharisee, *I thanke thee God, I am not as other men are, &c.* but in obedience to his Commandments. If thou fastest, doe it, out of humility, not hypocrisie: if thou art zealous, let it be out of pure love to *G O D*, out of pure hatred to sinne, not out of pertinacie, not out of obstinacy, or the like. It is this want of due regard that oftentimes marreth many excellent actions that we goe about, and maketh them altogether fruitlesse unto us. We usually take more paines to runne swiftly, than we doe heed with what minde and intent, we enter into that Race that we are so fierce in; and hereby, instead of serving of *G O D* we serve our selves, and our owne phantasies, and humours.

But remember, that it is meet and just, that wee should in any thing we doe to *God* ward, have but what we our selves doe aime at in the doing thereof; if that be no more than praise of men, or any other outward respect, our Saviour tels such, all that they must

## Magnificence exemplified.

must looke to gaine by the hand, *Habent mercedem*, They have what they sought for. But to make what we doe worthy the testimony of others, and capable of the acceptance of G O D, it must be begun as this good worke here was, out of *Love, Dilexit, Hee loveth*: Thus for the Fountaine, or Root, from whence our good deeds must proceed, *Love*.

Secondly, the Object or Persons, to whom they must be shewen,

*Gods people, He loved our Nation.*]

The nature of every good thing is diffusive, but the eminence & excellence of good things, consists in the extent, or largeness of this communication of their goodnesse: Every good thing being so much the better, as the goodnesse is more generall. So is Love; it hath the preheminance of the affections in this, That the very nature of it is communicative: but as the sweet perfumes of the Apothecary, the smaller they are pounded the more fragrant is their sent, so indeed is Love; the more generall, the more lovely.

The progression of Love is thus: First, there is a love of our selves, whereby (as all other things,) even dumbe and inanimate creatures, naturally doe chiefly tend to their owne preservation and continuance, so every one of us naturally (in chiefe) desire our owne good and happinesse. This Love, if it be inordinate and sensuall in us, it is usually taxed in Scripture; and such (in an evill sense) are called *Lovers of themselves*, for it destroyes al other love whatsoever. If it be limited, and circumscribed within its due bounds, then it is lawfull; if it be divine, desiring onely those things that are truly best for us, and longing after our owne blisse and eternall salvation,



tion, then it is good and commendable, and the mother of all Religion. Concerning the naturall love that we owe to our selves, the Scripture is rare, and silent in it: we have not any direct, and particular precept that commands us to love our selves: the Divines give a good reason for it, because the holy Scripture being the revealed will of G O D, aiming chiefly to instruct corrupted nature, and to imprint anew in mens mindes what by ignorance is obliterated, left this out as a principle, not yet of our selves forgotten, even by that light that is yet left us, wee know thus much, to wish well to our selves, *Quisq; sibi ab utero Magister est*, Every one from his very Cradle is his owne Schoole-master; and therefore (say they) we need no further revealed instruction; so that this love we cannot greatly magnifie, because it is such that we cannot shake off.

The next degree or step of *Love* is, when it sheds it selfe unto those that by naturall dependency are related unto us: such is the love of children, kindred, parents and the like, which is called *φιλία*, or naturall affection; a thing likewise rarely forgotten, *He is worse than an Infidell* (saith Saint Paul) *that commeth short of this*, and indeed he is not greatly better that goeth not beyond it.

The next is *φιλία*, or friendship, when the sympathy of affection and neerenesse of disposition which is observed between two, begetteth and createth mutually great good will and love, each towards the other, *Simile Simili*, the like naturally delighting in the like. This sometimes for a season seemeth to be betweene wicked men, as *Pilat* and *Caiaphas* were once, upon an occasion, said to be made friends: but

this Love in such, is never true, and rarely permanent, it being more truly confederation than friendship; like *Sampsons Foxes*, they are tyed together by the tayles; one common advantage uniteth them, that failing, then faileth their love: but true love and friendship is only betweene those that are good and vertuous, as betweene *Jonathan* and *David*. It is a nobility residing in the mindes of vertuous men, whereby (contrary to the nature of the envious) they are inflamed with those excellent things that they see in others, and for them they honour and love their persons in whom they find them, joying chiefly in their company, and striving to doe all offices of love and kindnesse for them. This was much admired among the wise of the Heathen, who thought the World could as well subsist without the Sunne, as man without friendship, *Solem è mundo tollere videntur qui rebus humanis amicitiam tollunt*, saith the Orator. This likewise the Scriptures commend to us to be the mother of helpe, whereby one becometh to be as strong as two, *Two is better than one, for* Eccl. 4. 10. *if they fall, the one will helpe up his fellow: but, Woe be to him that is alone*, saith the Preacher: Againe, it is the Asylum and Refuge of adversity, *A friend is born* Pro. 17. 17. *for adversity, and a brother in the time of need*, saith *Salomon*. This is excellently commendable, but yet too meere morall to be the perfection of Love.

There is yet a further and higher perfection of Love; when it doth not only bend it selfe to particulars, but spread it selfe also unto generals; when out of a high and deepe conceipt, men wisely knowing themselves in particular, to be a part of a publike society in generall, are carried with a love and affection



tion into that publike society, and body, whereof they thinke themselves a part and member. Hence wise and heroically-minded Men, love, and tender the whole Nation, Country and City whereof they themselves are, as deerely, yea, and sometimes more neererly than they doe themselves.

As we may observe this in some measure to be naturally in us, so the very voice of Nature in this duty seemeth to teach us: we see God even by his hand-maid, to have planted this in all things. Every Creature in particular having a propensity, and proper inclination, to tender chiefly the good of the more generall even before its owne; as we see every particular or part of the world is ready to doffe of and forget its owne nature, for the continuation off the whole; as rather than there shall bee any distraction, or disunion in the whole frame of the world, heavie things will leave their naturall place and motion, and ascend upward, and light bodies will descend from their eminent and naturall Regions, and be contented to fall downward: so greatly doe all things, even by the Law of their owne creation, tender the eutaxie, and welfare of the Vniversall. To be thus therefore affected, is to follow the rule of nature, the best square to order our actions by. And such is the Love that this *Centurion* is here commended for: a love to the whole Nation, or Countrey with whom he dwelt, an inclination to the publike.

This must needs be the most noble object of Love: First, because love hereby becommeth to be most beneficiall, and doth most good, every one in particular, participating of that good that is bestowed upon the publike; and therefore it exceeds that  
which

which is onely derived unto some particulars, as far as that light which is set up in a watch-Tower, and communicateth the benefit of it selfe to all that travell and passe either by Land, or Sea, exceedeth that which is privately inclosed in a Chamber, or closer, and benefiteth onely those which are in the house with it.

2  
1 Ioh. 2. 2. Againe, this love is like G O D's love, *Dilexit mundum* (saith the Text of him) the goodnesse of whose providence hath still had a peculiar respect  
Mat. 5. 45. unto the generall, therefore *He causeth the Sunne to shine both upon the good and the bad*; admitting even wicked men unto the participation of outward benefits, because he foresaw that to be expedient for the publike, and denying likewise sometimes the same benefits unto those that he more neerely loveth, because hee saw that for the same consideration that likewise was expedient; so that neither the evill desert of his enemies, nor the great love that he beareth to his servants taketh him off, from the tender regard that hee hath to the universall good of all: therefore to be publicly affected, is to be affected like G O D himselfe, and *dilexit gentem, He loved the Nation*, is the best and most laudable love of all.

But as our Saviour sometime, *Doe not the Gentiles doe so likewise?* Might not he have learned this lesson in *Rome* as well as in *Iudea*? It must be confessed (beloved) that Heathen men have gone as farre in this, as can almost by any be imitated and produced, such Patriots in peace, such Champions in war, that have so highly shewed their love to their Countrey and Nation, that it plainly appeareth they preferred them farre above their owne lives. The Greek  
and



and *Roman* Stories are fraught with examples in this kinde, especially the last, who report such acts of their *Horatij, Bruti, Curtij, Fabij, Reguli, Scipiones*, and the rest, with what alacrity, nay, ambition, they fought their owne deaths, in their Countries cause, that he that should reade them (did not the approved judgement consent, and fidelity of their Authors countenance the report) he would rather thinke them fained Legends and Romances, than the true Records and Monuments of time. It is pittie their reference was not higher; it is pittie their ends were no better; morall respects were their motives, fame and glory was their end, and they have what they fought for. It is no Paradox, to say that those good things which Heathen men did without any fruit, or profit at all to themselves, Christians, and *Gods* servants may doe with acceptance and approbation: they had no thanke of *G O D*, because they referred them not to *G O D*; we need not doubt of his acceptance who doe all things to his glory. So that concerning this *Centurion*, had his love gone no further than theirs; yet as he had now learned to doe it in pure service to *God*, it was better than theirs.

Yet see a little further. Their Love was onely to their owne Nation, Strangers they loved not, it was evident, in that they disturbed and drove them from their Countries and habitations. But see here an higher degree yet in this *Centurions* love, *Dilexit Gentem nostram* (say they) *He loved our Nation*; that was the Nation of the *Jewes*, he was none of them: now being converted, by his religion he became one of their Church, but by his profession and Countrey he was their enemie, and set to keepe a Garison or  
D Colony,

Colony amongst them, it was strange therefore that he should love *Gentem nostram*, that Nation that they called *Our Nation*.

The *Jewes* then (G O D so suffering of it for their pride and stubbornnesse) were contemptible in the eyes of all the Nations of the earth, almost as much as now: we seldome reade any mention of them in the bookes of Heathen-men, but it is in the height of scorn and hatred. But the *Romans* were most of all infest unto them, & they surely one of their most rebellious Provinces: for him therefore, a *Roman* by birth, an enemy by profession, to love, and so far to love *Their Nation*, it argueth plainly there was that that set his heart on fire, which Heathen morality never knew of. And this directs us yet to a further progression in Love: So that as civill respect maketh us love our Nation and Countrey, whereof we are parts; so Religion moreover maketh us love the Church of G O D, whereof we are children. This made this *Roman* love the very *Jewes*, his enemies. *Strictius est vinculum cordium, quàm corporum*: what skilleth what they were by outward condition? both servants of the same G O D they were by Faith and Religion.

Mat. 13.  
47. The Church of G O D then is that golden chaine that quietly linketh together the Lambe and the Lion; that Net, that draweth together of every kinde, things never so heterogeneous, never so contrary or repugnant; Bond and free, Conqueror and Captive, Taylor and Prisoner, Jew and *Roman*, Friends and Enemies, all in G O D and C H R I S T agree. In this he is *Lapis Angularis*, the Corner-stone, that uniteth those walles and partitions, of themselves never so crossely



crossely or thwartly situate. Not two so adverse but Religion can reconcile them; no Nation so fierce against another, but one faith can make them both as one: for this, and if ye will let *Religio* be a *Religando*, this is truly that *Caduceus*, that powerfull wand, that all Nations whatsoever are quietly charmed under. Hence grew the ardor and fervency of this *Centurions* love, so great, that it blazed even upon his enemies: as great fires, that warme not onely those that stand neere them, but likewise those that are farre of. In this, he outstripped all his owne admired *Heroes*; this, neither *Rome*, nor *Athens* could ever have taught him. *Alios diligere omnium est; inimicos vero, Christianorum*, so that here is a double praise of his love: First, that it was publike, and shewed to the Nation: Secondly, that it was religious, and shewed to *Gods Church. Gentem* teacheth us an excellent morall vertue, *Nostram* an eminent Christian grace, we will joyne them both together.

Those that meerely united by civill government, and policy, have but one coard that tieth them together; Christian Common-wealths made one likewise by Religion; they have two: we love the Common-wealth, because it defendeth the Church; we love the Church, because it upholdeth the Common-wealth: so neere is the relation betweene Government and Religion, that he that is an enemy to one, is a foe to both; and he that wisheth and seeketh the quiet and welfare of both, he, and onely he, loveth *Gentem nostram, Our Nation*. Many excellent and memorable examples hath the Church of God through all times yeelded of such as have left undoubted testimonies of their love to both these.

Such an one was that godly and magnanimous Jewesse *Hester*, that to save her Country from that imminent danger that it was then in; and the whole people of *God* indeed, from being cut off from the face of the earth, ventured in all expectation upon most inevitable death; and when the regard of her Church and Countrey lay on the one side, and the perill of her life on the other; debating a while upon both, *Vicit amor patria*, so far was she carried with such a glorious cause, that she quickly concluded all danger in this heroike speech, *If I perish, I perish*, *Esther* 4. 16. and so went on with her great and dangerous designe.

As Saint *Paul* in another case: The time will not  
 Heb. 1. 32 suffer me to speake of *Gideon*, and *Iephth*e, and *Sampson* and King *David*, and others; and among them of the redoubted *Maccabees*, whose tedious travels and labours were so indefatigable, whose spirits were so undaunted, whose lives so often jeopardded, and so liberally spent for their Church, and Nation, that they have gone beyond all Parallell and example. Greater love than this (even by our Saviours owne testimony) can no man shew, than if a man shall lay  
 Ioh. 15. 13 downe his life for one; yet hath this love, the love to Gods Church and people, gone beyond this. We may reade *Moses*, rather than the people of *Israel* should be forsaken of *God*, wishing his owne rejection, *Blot me rather* (saith he) *out of the Booke of life*:  
 Exo. 32. 32 *Animaque magna prodigum Paulum*, see likewise St. *Paul* in as high a straine for the same cause, *I could*  
 Rom. 9. 3. *wish my selfe were accursed from Christ for my brethren the Jewes my kinsmen according to the flesh*. Here is not only life, but life of life, body & soule layed to stake for this cause, Love greater than the greatest, beyond



yond al superlative, no *Rhetorik* is able to magnifie it.

Cast our love and affection as this Centurion cast his on *Gods* Church and people, and we shall know no limits of it. I must needs flag with my meditations, my eloquence is far too weake to descant upon that which no praises can sufficiently set forth: all that I can say, is this.

Doe burning coales set unkindled coales on fire? Are good examples the most moving Sermons? Let us then light our dim Candles, at these blazing Lampes; let their love to their Church and Nation kindle the like affection in us to ours. *Let us pray for the peace of Ierusalem, for peace within her pallaces, for plenty within her wals.* Let every one of us love *Gen-tem nostram*, that is Church and Common-wealth: let us seeke the peace of the one, the quiet and tranquillity of the other: let us prefer the unity of *Gods* Church, before our own private phantasies, and particular humours: Let us preferre the plenty, honor, and welfare of the Common-wealth, before our owne lucre and emolument: let us lay downe our tumorous spirits for the one, our substance, (and if need bee) our lives for the other: make no Schisme in this, move no Sedition in that, beware of those wilde goards whereby there is *Mors in olla*; Those two pestiferous weeds that poison our love to both these; Singularity in the Church, Popularity in the Common-wealth, but like members and children of both. Let every one of us in his severall calling, bend all our endeavours for the good of both.

*Psal. 122. 6*

I have now brought my selfe forth into a large field wherein I could finde ground enough to range over in so copious a Theme: What Order? What

Condition? What Calling, could I not now speak to? In what place sitteth he, that might not here be exhorted rightly to order it for the profit of the Nation? The ruling part to doe justice downeward, the obeying part, to performe obedience upward; every one is a part of a Nation, and therefore every one in his place or station that he enjoyeth may doe good, or hurt in it. I could likewise here fitly cry downe those excrements, that in every age, all Nations have brought forth through their plenty, who like Vipers, feed upon her bloud that giveth them a being; that dig themselves fortunes out of publike ruines and oppressions: such are Monopolists, Projectors, Vndertakers, and those that wee feele the smart of in the Countrey, Ingrossers of Corne, and Depopulators: the one hiding up the fruits of the earth, whereby he maketh a famine, where *God* intends a plenty; and the other shutting up the wombe of the earth, that it shall not bring forth, and therein more intollerable than the former. A Varlet, that at once by the enriching of himselfe, robbeth *God* of his honour, the Kings Majestie of his Subjects, the Land of her increase, the poore of their habitation, the Ministers both of their profit, and comfort; and so many other mischiefes do follow his wicked act, that if he were suffered to goe on as he list, he would make a Wildernesse of a Paradise, and bring quickly vastation and barbarisme over the face of the whole land. But whither doe I goe? I am but a contemplative man, and I doe not affect to thrust my Oare into their Botes, that I know not how to steere: all that I will say of such kinde of people as these is, what was once said of that wicked Roman, they are

*Docti*



*Docti, sed in malum publicum*, full of projections and devises, but it is to inhaunce their owne private gaine, through a publike injury: and so I leave these to their discipline, who with watchfull eyes, and high hands (wee thanke G O D never more duly and powerfully than now) continually attend and provide for the good of the Nation. And thus I leave that which is the object of their care, and should be of our love, *Gentem nostram, Our Nation*. I passe to the third circumstance, which is the fruit how love best exerciseth it selfe. Wherein,

1 Generally, the Activity thereof. True love will shed it selfe into Action, and alwayes be doing some good; as here, *Edificavit, He built*.

2 Particularly, the Election or choice of the subject that it chiefly delighteth to busie, and imploy it selfe about; those matters that tend to Gods glory, the continuation of his Church and service, *Edificavit Synagoram, He built us a Synagogue*.

And first, generally of the operation, *Hee built*. This gave a triall and testimony to his love: to have loved them, and done nothing for them, had beene but to have complemen ed with them; therefore to shew the integrity of his affection, he will be magnificent, and doe a good deed among them: *Exhibitio operis probatio charitatis*, saith Saint Gregory; where there is love and compassion, there wee will shew helpe and sublevation.

True charity, is no painted fire which we may only looke upon but receive no heate from it; but like the Sunne, if it shine upon us, it will likewise heate us: so indeed, if mercy tender our misery, it will alforelieve it; if men love us, they will doe some good for

for us. *This is to be lovers in deed, as the Apostle biddeth us be, and not in word onely.*

Jam. 2. 16.

Saint James speaketh of some, whose love went no further than their lips, that say, *warme your selves, fill your bellies, yet gave them not those things that were necessary for the body.* That is, such as comprehend their charity in bare pitty and no more: but the good Apostle commends not this as charitable, but condemneth it as unprofitable: *what profiteth, saith he, if ye say thus, &c.* Therefore Saint Paul biddeth his

Col. 2. 14.

*Colossians, Put on both bowels of mercy and kindnesse,* that is, that they should be both touched with inward affection, and performe outward offices likewise. Like the good Samaritane toward the distressed Stranger, who (saith the Evangelist) *When hee saw him, had compassion on him; (there was inward compunction) And he went to him, and he bound up his wounds, and he layed him upon his Asse, and he carried him to his Inne: there was kindnesse too, as well as bowels, and that it was that made him an embleme of a true neighbour, and a right charitable man.*

Luke 10.

33. 34.

Beloved, there cannot be life in us, but there will be motion also. No more can true love and faith be within us, but they will shew themselves forth in good workes without us: *Fides viva non est tantum lumen ad ostendendum, sed vita ad movendum,* saith *Parisiensis* very well. True faith is not (saith he) only light that directeth us, but it is life also that quickeneth and moveth us.

Wherefore Saint James would have us shew him *our faith by our workes.* The fruit proceedeth from the tree, and the tree is knowne by the fruit; so is faith the mother of good workes, and good workes



the testimony of faith. Therefore *Dorcas* was right, who was *Discipula* (saith the Text) a *Disciple* that Acts 9.36 frequently heard the Apostles, and was likewise full of good workes and almes-deeds which she did. *Corne-* Acts 10. *lius* was truly a devout man, whose prayers and almes ascended to Almighty God. *Zachens*, a true convert, that came both willingly downe to CHRIST when he called him, and thus testified the truenesse of his faith, *Halfe of my goods I give to the poore, and if I have wronged any man I will restore him fourefold.* Luk. 19.8. *Mary* loved CHRIST well, that thought not much of her Oile; and *Martha* loved CHRIST well, who thought not much of her toyle: if we love either God or man, we will be doing something for both; we will never faile the necessity of the one, we will thinke nothing too deere for the honour of the other; we will (if we be able) build for either, *Edificavit.* The world hath but now in these dayes queasie stomaches to digest this Doctrine. Wee would all serve God, but we would gladly doe it after the cheapest and most thrifty way: any precept that implieth cost or building it frighteth us: it is *Durus sermo*, an *hard saying*: if our Saviour himselfe come to us as he came once to the Young man in the Gospell, with *Vade & vende*, *Goe sell and give*, and the like chargeable commands; he sends us away as he did him, Melancholy.

All Doctrines are plausible that touch not our profit; but if we speake of building, or distributing any thing for God, that is not so good. If such a glorious worke as this *Centurions* here be commended unto us, the effect that it worketh, is this:

We usually commend it againe, and praise it for

an Evangelicall precept, that argueth a great deale of perfection in him that doeth it, or the like; but wee will by no meanes have it any generall command, that every one to whom *God* hath given the like ability, must of necessity and duty doe it.

Sometime we are not so favorable, but we either carpe at the worke, as *Iudas* sometime, concerning that good womans love expressed to our Saviour, *Quorsum perditio hac? what need all this waste?* This cost might better have bin imployed other wayes, as thus, and thus; this will doe more hurt than good, or the like: or if we cannot play the divell with the worke, and accuse that, we will act *God* Almighty his part with the Author, and doer of it, and presume to be *καρδιοσκόποι*, and sit in judgement of his heart, and intent in the doing of it: and either stile it Pharesisme and done to be seene of men; Or which is the usuall verdict that we now adayes give up concerning all workes of any transcendent excellency, That they smell of Popery, and are done out of opinion of merit. So that to excuse the coldnesse that is in our selves, we will disgrace those good deeds, and intents which we see in others.

But if we come neerer the matter, and speake of restoring any thing unjustly with-holden from *God*; if of delivering the houses of the Lord which wee have in our possession; or of the meanes violently and fraudulently detained from them; if of refusing any gain, though sinisterly offered unto us, & against *Gods* Commandements; then it is like the finger upon the Bile: we rage at the very mention of any such thing; we tast the speech like Gall or Wormewood; and we heare him that speaketh it, as the Pharisees who



who were covetous heard *Christ*, *And they heard all* Luke 16.  
*these things, and they derided him.* So neerely doth 14.  
*God* himselfe touch us, when any command of his  
toucheth our profit; that as the divell falsely concer-  
ning *Iob*, *Touch but all that he hath, and he will blas-* Iob 1.  
*pheme thee to thy face:* I will not say he might now  
truly say it to the greatest part of the world; but  
with a little qualification it will touch too many of  
us. Let *God* touch not all, but any thing that wee  
have, if it be of any moment, and if we will not blas-  
pheme him for it, and cast off al Religion in the case,  
yet we will excuse it to his face, and put it off for  
once. Precepts in any other kinde, either comman-  
ded by *God*, or delivered by *Gods* Ministers, are im-  
braced with more kinde acceptance and welcome.  
And if we might choose our service to *God* our  
selves, we think we could all serve him well enough:  
one of us would serve him in zeale, and an other in  
hearing, and an other in reprehending, a fourth in  
superstitious observances, and a fifth in strained ni-  
ceries; every one in one kinde or other would doe  
*God* a great deale of service. But we would all have  
*God* (as some men would have *Gods* Ministers) to be  
at our owne allowance for it. Or if we would not  
deale so meanly with him, yet at leastwise we would  
have him grant us reservations, and dispensations;  
and in some chargeable matters, Charters of liber-  
ty. *God* shall command us any thing, but *Not to* Mat. 5. 29.  
*pluck out our right eye, Not to cut off our right hand;* that  
is, to forgoe a deere pleasure, or lay downe a neces-  
sary profit. To leave the Seate of Custome and to  
follow *Christ*; few *Publicans* but Saint *Matthew*  
would have done it. I will serve *God* any where,  
saith

faith the corrupt Officer, *But onely in my Office*: I will doe what *God* will have me, faith the deceitfull Trader, *But not in my Shop*: it is this, truly, that toucheth us all to the quick. We professe a great deale of service towards *God*, eye-service, and eare-service, and service with a witnesse; but let this be the *Test*, and *Lydian-touch*, how true we are in it; What we will build, what will we lay out for him! then we are stone-cold; we will doe nothing for *God's* sake, neither restore to him any thing that is not our owne; nor distribute any thing for his sake that is our owne: What text soever it be, yet if it be a money matter, wee can dispense with it; though wee have but nice and narrow gullets, to straine at Gnats and Ceremonies, yet we can glibly swallow downe Extortion and Sacriledge: and though we be easily drawne to give *God* enough in hearing of Sermons, yet we will bate him for it, in workes of mercy and building of Synagogues. But this is not to serve *God* like *Zachariah* and *Elizabeth*, who walked in all the Commandements of the Lord, without reproofe, making conscience of some duties as well as other. But  
 Luk. 1. 6. it is to serve *God* like *Naaman* the Syrian, who  
 2 Kings 5 18. was content (after his miraculous cure) to sacrifice to no *God*, but the *God* of Israel. In this thing only (saith he) let the Lord pardon thy servant, that when my Master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow my selfe in the house of Rimmon; the Lord pardon thy servant in this thing: to have refused to have done this, had beene to have lost his Office and place in Court; so ye see profit parteth him and his *God*; and so doth it us, and ours.  
 1 Sam. 15. 9. Againe, this is to offer *Saul's* sacrifice, To spare the fattest



fattest and the best of the Cattell, and to give God the refuse, and that w<sup>ch</sup> is worth nothing. This is to be religious as the Pharisees were, in *Tything Mint and Comin*, and omit judgement, and justice, and mercy, and the greater matters of the Law.

But King *David* was of an other straine, he would not offer any such cheape ware to Almighty God; but when *Araunah* the *Iebusite* would have given him both the ground and material to build an Altar, he refused it, and would pay a price for them; *God forbid* (saith he) *that I should offer any thing unto the Lord of that which cost me nought*. And God, when he would try *Abrahams* faith, he tried it by his works, saith Saint *James*, in that he offered upon his command, the deereft comfort that he had in the world, his onely Sonne *Isaac*. 2 Sam. 24.  
29.

And the children of *Israel*, to expresse their Religion, they plucked off their Earerings, and Bracelets, and Jewels, to adorne the Tabernacle of the Lord. Therefore let us never boast of any piety, till it come to this height, that we can both *Reddere*, and *Retribuere*, give God againe what is his owne, and return to him part of those blessings which are ours. Thinke it not enough to have zealous affections, but open and large hearts also: or to forsake all false gods, yet to worship *Mammon*, and to suffer him to stand in competition with God for our service. To tremble at the mention of an Image, yet not to forsake *Covetousnesse*, which (saith the *Apostle*) is *Idolatry*. Exod. 35.  
22.

Our outward substance, are the things which wee toile and travell most for; to part with them for Gods sake, and upon his Commandements, truly ex-

Prov. 3. 9.

presseth that high degree that we love him in. Therefore if we will honour him, the truest way to expresse it, is to honour him with our *substance, and with the first fruits of our increase*. If we love him, or love his people, let us shew it as this *Centurion* did his love, *Ædificavit, He built*.

Thus generally of the operation of Love. Now particularly, of the election or subject that it chooseth out to worke upon, *Synagogam, a Synagogue*.

Two things I would have you take notice of concerning *Synagogues*.

- 1 Their Institution or Foundation.
- 2 Their End, Use, and Ordination.

1 For their Foundation. We reade not of any particular command which *Moses* had from *God* for them; or any direction that hee gave to the Church of *Israel* concerning them; for certaine in his time they were not, nor long after; the Bookes of *Iosua, Iudges, and the Kings*, would not have then beene so silent in them. The opinion of most men is, and that with most probability, That they were brought into the Church of the *Iewes*, in the time of their captivity, when they were dispersed abroad among other Nations, and could not have access to their owne Temple. And after their returne they were continued, both as convenient for such as the Temple could not containe, and for such as dwelt farre off (as these *Capernaamites*) and could not repaire unto it: for the which uses in our *Saviour's* time there were many of them; both in *Ierusalem*, and in all other places, and Cities, where the *Iewes* then inhabited. So that *Divine Ordinance*, and particular command from *God*, they had none for them;

*Ecclesiastike*



*Ecclesiastike*, such as the example and continuance of former times and ages ; the consent and authority of those who were set over the Church, these they had: yet notwithstanding our Saviour approveth of them, we see ; by frequenting of them, by teaching and performing his Ministeriall Office in them : The Apostles (we reade) often did the like : this good man here built one, the fact is commended to our Saviour, and he reproveth it not. So that, although, concerning the heart and life of Religion, *God* in his expresse word hath revealed whatsoever is necessary for faith, and practise; yet concerning those things which are *De benè esse*, or the well-being of the Church ; which is the order and manner of his service, he hath left that *Arbitrary*, and free for her to dispose and establish or alter, as she seeth occasion. The Church of *God* here consisting of men, whose conditions and manners are alterable with the times, and ages, that they live in: and therefore it is convenient, that her outward Institutions, and Ordinances, be so likewise; that in all ages, all things may be done, in the most decent order, and the most edifying manner. *Aliter in constitutâ Ecclesiâ, aliter in constituendâ*, saith the old rule. Some things have beene fit to have beene brought into the Church at some times, which formerly have not beene so necessary: and such was the Institution of these *Synagogues*.

Secondly, for their use or employment. *Syn-* See *Bux-*  
*gogues* were to pray, to read, and preach the word of *tor. Sigon.*  
*God* in, excepting Sacrifices, and Leviticall rites, & *Alios.*  
which were only to be performed in the *Temple*, the whole duties of Religion might be performed in them. They were, indeed, answerable to our *Parochiall*

*chiall* assemblies, or private Churches: The Temple like our Cathedralls. In a word, holy places they were, dedicated to God to performe the daily *Liturgie*, and other duties of Religion in them; and from the Assembly, or *Congregation* that resorted to them, they had their name of *Synagogues*, which signifies a *Congregation*.

*Piety* inflameth our hearts to build: What to build, *Wisdom* and *Prudence* must teach us.

Our Love prompteth us to doe for *God*: our care must make us circumspect, that what we doe, may tend most chiefly to his glory.

There be two wayes how we may build to *Gods* honour: or there be two wayes wherein we may honour *God* with  
 our substance, *Immediately*, toward himselfe.  
*Mediately*, in his members.

1 *Immediately*, towards himselfe; when we willingly part with our goods for the maintenance, continuance, and propagation of his reasonable and appointed Service; which consisting of outward meanes, cannot subsist without outward subsidiary helpe, and maintenance. And this they doe, who either endow meanes for the educating, enabling, relieving, or encouraging those who attend, and sequester themselves, to performe this service to Almighty *God*. Or, in founding, erecting, maintaining, repairing, and adorning Places, and Temples, dedicated to *God*, to performe this service.

2 *Mediately*, wee honour *God* in his members; when we comfort, helpe, releeve, redeeme, and the like, those who are in calamity, want, indigence, captivity, or any other misery, whereby they might be stirred



stirred up to glorifie him, for the mercy and compassion which they see in us: to whom whatsoever we thus doe, our Saviour Christ in his Gospell hath cleerely pronounced it to be done unto himselfe. So graciously mercifull is he toward us, as to account our mutuall reliefe and succour, to be a part of his owne Service.

I will not determine of the preheminance of these two Christian vertues; nor define of the worth of the one of them above the other. Only what I find our Saviour himselfe once concluded concerning them both, that I may be bold to deliver: when the woman which sat at our Saviours feet, to testifie the abundance of love, and honour, that shee bare unto him, powred the Box of *precious ointment* upon his sacred head, *Judas*, through covetousnesse carped at the deed; and the rest of the *Apostles* (through weakenesse) startled at it likewise, and by both it was concluded, *This Ointment might have beene sold for much money, and have beene given to the poore.* Here, ye see, was outward honour and liberality, that was shewed to **C H R I S T** himselfe; questioned as inferior unto that mercy which might have bin shewed unto the poore: yet our Saviour applaudeth the Woman, defendeth the Deed, and concerning the Question, thus concludeth, *The poore ye shall have alwayes with you, me ye shall not have alwayes with you; in that shee did it, shee did it to my buriall:* as if he had said, It is true, to have given thus much to the poore, had beene a good and a charitable worke; but be ye satisfied, there is nothing done in this, but she may doe that at an other time also; she shall alwayes finde those who may be fit objects for her charity;

Mat. 26.

but concerning me, who am shortly to depart from you, according to the flesh, she shall not have the like opportunity againe, to doe me this outward honour. Though that therefore be as good and as necessary a worke as this, This is now more seasonable than that; so that deeds of *Charity*, and deeds of *Piety*, (for so we use to distinguish them) are both acceptable to Almighty God: To build an Almes-house, and to build a *Synagogue*, both sweet-smelling Sacrifices; onely this is the difference, The one may bee sometime of more importance and instant necessity than the other: Occasion to exercise the first, wee may alwayes have; as long as men remaine, want and misery for us to releeve, will remaine among them. But for those things that immediately thus we dedicate to *God*, it is not alwayes so: opportunity doth but serve at some time when they may bee performed; wherefore we ought then to fall to it with both hands, because they be workes which cannot be done at all times. It is true indeed, To build a *Synagogue* is not alwayes possible, is not alwayes necessary. Sometime the State of Christian affaires hath beene at so low an ebbe, that meanes, and abilities wanted thus to expresse their willingnesse to honour *God*. In the times of the Apostles, when they left all to follow *Christ*, what had they then left to build withall?

Sometime the rage of persecution was such against them, that they could not be allowed to build places convenient for *Gods* service; but Sheds and Cellars, Crypts, and Caves, and Woods, were faine to supply them instead of *Temples* and *Synagogues*; and those places were chosen for *Gods* service, not  
which



which were meetest, but which were safest. In these cases, their sanctified soules and bodies were all the *Temples* they could build to Almighty God, who, without doubt, tooke not any lesse delight in their hearty and zealous affection, because they wanted these outward Ornaments: the cause why they wanted them, was their want of ability; ability serving, then they had them.

Sometime to build was utterly needlesse, and superfluous; as after the time of *Constantine*, and some of the succeeding Emperours, while the world was in love with *Religion*. When *Temples* and *Churches* were so frequent, that no place wanted them; and when they were so magnificently erected, and so richly adorned, and beautified, that to have added more, had rather beene to have made them garish, than decent: and when their splendor was such (for the best things admit of a satiety) that it rather dazled their eyes, than with their comelineffe, added any alacrity unto their devotions. And likewise when their endowments were so large, that they were rather occasion of idlenesse and riot in their Ministry, than the propagation of Piety and godlinesse. Too much meanes in all foundations usually drawing abuse and corruption after them: as Honey, which if moderately used, sweetneth those meates which it is infused into; but if it be powred in, too large a quantity, then it maketh them luscious & fulsome, and they had better have beene without it. In these times, to have heaped up whole magazines of gold, and precious treasure into *Churches*, and *Cloysters*, was altogether needlesse, and greater love than discretion was expressed in it. Then more  
F 2 necessary

necessary workes and duties of Christianity, which hereby came to be neglected, had beene more seasonable: at such times to have fed Christ in his members, had beene a good deed more needfully placed, than to have layed great cost upon the polishing of Shrines and Altars; while the living Temples of the Holy Ghost went unfed, unclothed, and unregarded.

But commeth these occasions about againe to build a *Synagoge*, which will not alwayes befall us? Is the time now that we have *Christ* with us, in that sense that he there speaketh, that *wee shall not alwayes have him with us*? Are all those Remora's and Obstacles taken away from us? and have we in their place, fit opportunities to doe *God* this great honour seasonably? The people of *Capernaum* dwell far from Ierusalem; and Piety is in danger to decrease, for want of places to exercise Religion in. What deed can then be comparable to this of our *Centurion*, *Aedificare Synagoga*? Opportunities then it seemeth there are (and as it were) certaine criticall times, when after some speciall manner, we are called to this duty; to the which, all other workes whatsoever must give place: and this then by no meanes to be deferred; the season in which we doe it adding a lustre, to the worke that is done. As when *God* stayed his hand from destroying *Israel*, with the plague of pestilence; *David* deferreth not one houre, but right in the same place where the Angell stood still, he erecteth an Altar to Almighty *God*; when the memory of the deliverance was yet fresh in the mindes of the people, and the place put them in minde of the deliverance; then was an opportune time for such a worke. Would we know then when  
this

2 Sam. 24.



this worke were more seasonable for us than any other: would we doe *God* this honour, and *Iudas* himselfe not be able to snarle at it? Is this an Age that requireth such a worke? Will *God* receive some speciall honour by it? Examine, see what opportunities we have for it.

Are those goodly Structures and Basilica's, builded in former times to the honour of *God*, and to performe his service in, now in our times ruinated and decaied? Standeth there any of those ancient Piles in our Land, which wee behold now in their dust, and ruines; the true Monuments of their love to *God* that builded them; and the sure markes of our coldnesse, who let them fall? Then have we fit opportunity to open our hands to this worke. Then may we both continue those places to *God*, which our Fathers of old have dedicated to performe his Service in (which taken away, all Religion would quickly faile.) And likewise we may make it hereby knowne, That *God* is of no lesse power in his *Church* now, than he was in former times: that he reigneth as highly in the hearts of his servants, as ever hee did: that men are not weary of *Gods* service: that he is alwayes able, to stirre up *Zorobabel* after *Solomon*: those who will be zealous for his Church and Service; and consequently that all the world shall see, that *The gates of hell shall never be able to prevaile against it.* What higher service can be performed to *God* than this? Dost thou see that this may come to passe by thy worke? Then *Build a Synagogue.*

Againe, dost thou live in the last and worst Age of the world, when men *shall be lovers of themselves*

more than lovers of God, and the charity of many shall wax cold; when most men shall lay aside these duties of godlinesse: nay, what a sort of men shall live among us, who cry downe building of *Synagogues*, and professe it one of the meanest things that we can goe about: striving if they possibly could, to expunge, and blot all workes in this kinde, out of the Table of those laudable deeds, which proceed from Christian liberality? Nay further, Dost thou live with those who are the spawne of these, who make no conscience of taking these holy places from God, who care not to pull downe *Synagogues*, turning them to a Den of Theeves; passing nothing how meanely and sordidly they profane them? Concerning whom, we may take up the *Psalmists* complaint; that they turning the glory of God into the Image of a Calfe that eateth hay: Feeding (I meane) in those places the lips of Calves, where formerly Gods servants have offered the Calves of their lippes; no strange or unheard of thing in this Land, I would it were. Dost thou live, I say, amongst those that make no conscience of this; or of ravishing from the mouthes of Gods Ministers, those portions allotted for their maintenance to serve in those places? Are these so common and so countenanced, that we may justly feare, Should they goe on without any stop, they would in a small time, take all the houses of the Lord, in the Land, into their owne possession? Then he that will either build any of these houses for God, or redeeme any of those portions taken from them, may (which is eminent) stand up alone almost, in the performance of this rejected part of Gods service; and with his hand stay the Church of God now almost



most tottering, through the undermining of sacrilegious hands. Then mayest thou freshly write those duties, which among us are almost obliterated; and teach the world that lesson, which now in her dotage she hath well-nigh forgot; *That sacriledge is a sinne.* Then mayest thou happily make some man dive into his owne conscience, and say; This man maketh a conscience to erect, or endow a *Synagogue*; what am I, that makenone to rob one, or to pull one downe? Then build a *Synagogue*.

Againe, doest thou live with those who are adversaries of serving Christ that way that thou walkest in; who accuse thy religion, for the want of these good deeds; who shew thee *Churches* and *Synagogues*, and boast them to be the fruit of their Religion, which thou rightly callest superstitious; and will tell thee, that they built those *Churches*, which thou thinkest too great a burthen to repaire? Then build a *Synagogue*, and thou shalt stop the mouth of the adversary: thou shalt in this act confute his objection, and free thy *Church* from those scandals that hee would fasten upon her; and put to silence that lowd lye, which they have not beene ashamed so long to impose upon the Ministry that thou livest under: That we are *Solifidians*; that we teach not the people the necessity of any of these good workes: that we presse not these things to them, as matters acceptable to *God*.

These being the fruits of building a *Synagogue*, who will not say, but it is a worke Paramount to all other, that in this kind we can honour *God* withall? Who will not say, that our Age is an Age for the purpose? That it is now, *Opus diei, in die suo*, a worke

worke, as seasonable, as pious? By this, this *Centurion* shewed the trueneſſe of his affection to his *Church*; and by this, may wee both expreſſe, and leave an undoubted testimony of her love to ours. It might easily ſeeme to many, a needleſſe labour to dwell long in the perſwaſion, or commendation of thoſe things, which all Times and Ages have numbered among thoſe which were accounted moſt eminently glorious: much leſſe, that they ſhould ſtand in need of any juſtification or Apology. But it is moſt uſuall (though it be pittie that it ſhould bee ſo;) that things of greateſt worth, and perfection, are received with greateſt gaine-ſaying, and contradiction. Happy was this *Centurion*, that he lived not in our Age: That which he is here commended for, we ſhould now have taxed him in. Building of *Synagogues*, the comfort and glory of former Times, is the Proverbe and by-word of ours.

G O D hath ever yet had a place to be ſerved in; yet it is now almoſt thought arbitrary, whether hee ſtand in need of any or no. Magnificence, and ſplendor, hath alwayes bene thought the fitteſt way in thoſe places, to expreſſe the brightneſſe of his glory that is ſerved in them: yet is it now deemed a diſgrace and diſhonour to him, to be ſerved with any culture or decency at all. I thinke we reade not any where, that he ever revealed himſelfe to us, that hee tooke delight to be ſerved in a poore and beggerly manner: or, that we might dwell in what Seeling, or Cedar we liſt; but for his part, the meanest Cottage, were place good enough to performe his ſervice in.

Ever hitherto, as the glory and ability of his  
Church



Church and people hath increased; so hath the beauty of his houses & places of worship, been more and more conspicuous. *Abel* in the beginning of the world sacrificed (for ought we reade) upon the bare earth. *Noah* succeedeth him, and he reared an Altar, happily, but of turfe or Sods. *Jacob* commeth after, and he was better provided, and he pitcheth a stone at *Bethel*. *Moses* followeth him, and he frameth a Tabernacle, though in the Wildernesse. *Solomon*, he commeth to governe the Church of *God* in her dayes of peace, and plenty, and he buildeth a most glorious *Temple*: neither have Christs servants vnder the Gospell, beene lesse magnificent, than they that were under the Law. Why then should we now at the lest thinke, that every Hovell were place beautifull enough for this purpose? We see no necessity of these things, yet certainly they had some reasons why they underwent al that cost and labour. *David* saith, that his intent was hereby, to expresse and give a testimony of his affection and love to *Gods* service, *Because I have set my affection upon the house of my G O D, I have given of mine owne proper good gold and silver unto the house of my God*; reade through the body of the Chapter, and see what a masse of treasure he had layed up to be employed to that holy use: ye see hee maketh the beautifying of *Gods* house, the proper effect of his love and zeale to Religion. *Solomon* had a further reason; he thought by the magnificence of his *Temple*, most fitly to set forth the greatnesse and Majesty of *God*, who was served in it, *And the house which I build is great, for great is our God above all gods*. It was not then it seemeth, unnecessary cost that was thus layed out; these

1 Chro. 29  
3:

2 Chr. 2. 6

motives were then accounted sufficient, I know not now whether they wil beare water, or no: if we were but as willing as they, we should finde as many good considerations to prompt us to be as forward as they were. We might observe, (if our partiality would suffer us) that the comelineffe, and beauty of the house of prayer, erecteth and lifteth up the minde into a more solid and due consideration of those holy exercises which we goe about; solemnely, even in all things, mightily working (though insensibly) upon the minds of men.

Againe, we might see (and if we would) that this outward beauty of Gods Service, among many other markes, and tokens, plainly sheweth and maketh known to the world, The Divinity and force of Christian Doctrine and Religion; for tell mee I pray (with equall judgement) Is it not an evident signe of the victory and upper hand, that Christianity hath got over Heathen idolatry, and Superstition? When this service of *God*, which at first was faine to flye into Woods, and Corners; may now be publicly, solemnely, and magnificently performed: when Paganisme, and Idolatry, that would not suffer so much as a Shed to be erected for the Service of *God*, is now profligated, and put to flight: Houses, in the honour of *CHRIST*, and for the performance of his Religion (maugre all their rage and malice) now standing gloriously built up, with their tops reaching unto the very Clouds; while all their gorgeous Temples, dedicated to their feigned Idols, lye demolished in their dust, like Cities undefenced. Doth not this (I say) make it appeare to the world, *That the stone which the Builders refused, is become the head-stone*



*Stone of the corner*; that it hath falne downe upon them, and ground them into powder? And will any Christian man envie *God* of his glory?

Againe, doth not this in some sort, repay againe, a moiety to *Christ Iesus*, for those outward disgraces and violence, which hath beene offered unto him, by persecutors in his Church and Service? Is it not a good argument and reason, why we should give al outward honour and reverence, unto the very blessed name of *Iesus Christ* our *Saviour*? Because that that very name, hath beene so ignominiously prophaned, and derided, by wicked miscreants and mis-believers? And doth not the same reason tell us, that we should now in the flourishing dayes of the Gospell, retaliate againe, that publike suppression, that in persecuted times the service of *God* groaned under, with as publike worship and honour? Should we not now fit a glorious Church for his Service, who was then content to accept of the performance of it, though under a Wood, or in the mouth of a Rocke? Wee reade in Ecclesiastike Stories, in the time of *Alexander Severus*, that it was accounted an especiall favour to the Christians, when after long sute, the Emperour did but grant them a Cookes shop, to exercise the duties of Religion in; the Prince himselfe saying, That place was better employed in the service of any god whatsoever, than in tapping and victualling.

Good *God*! what structures can be thought glorious enough for thy service; who wast content to dwell so meanelly?

Once more: *God* hath made many excellent creatures fit for structure, and beauty in building; The  
G 2
Marble,

Marble, Tutch, Porphiry, Alabastar, Brasse, Gold, and all other Minerals, Stones and Mettals; and doe we imagine that all these were created to be consumed, in the superfluous pompe, and vanity of our owne houses, and no way to be imployed to his honour? They were *Kalde bona*, in their creation; were for nothing but vanity in their use? Yes certainly, God would never have given them a being, if hee had not seene how they might be used to his glory. Therefore, all was not to build *Salomons* Palace withall, and none to be imployed about the Temple; yes (beloved) the greatest cost and magnificence, was expresse in that place, and Purple, and Gold, and Cedar, and polished Stones; and whatsoever might manifest beauty and majesty, was there used in abundance.

And in the building of the second Temple, when they saw they could not come nigh the splendor of the first; the Scriptures tell us, *They wept for sorrow, and the Prophets were glad to comfort them*; whereas, had their Service beene the better; the more homely it was performed, they should rather have rejoyced, than wept; and their Prophets should rather have reprov'd, than comforted them.

To conclude; plenty and peace give the best abilities, and opportunities, to workes of this nature: and therefore was the building of the Temple reserved till the raigne of *Salomon*, a time famous for them both. We abound and are happy in both these blessings: our plenty, even in this appeareth, in the great expenses which we can afford, to consume in the most unnecessary vanities; whereof, that which is wasted in the most needlesse of them all, were it  
thus



thus imployed, were sufficient to build as glorious a Church, as ever was erected to the honour of *Christ*. And what peace (even to security againe) doe we enjoy, *every one under his owne vine* ! while the greatest part of the Christian world is in an uproare, round about us : their miseries, so unfelt of by us, that they serve but for Table-talk to the most of us, and for pittie to the best of us. How then can we better set forth our great thanks to God for this great plenty, than in returning him some first-fruits of it ; in repairing and adorning his decaied houses of worship ; manifesting thereby, that we are willing that he shall tast of his owne blessings himselfe also ? And what better leisure have we to doe these kinde of workes, than these *Halcyonian*-dayes which we live in ? 1. How easily may we abuse them unto riot, if they be not some way or other thus holily imployed ? 2. What hopes have we now, that what we doe may continue for many generations to come, and our worke feele no other violence, than the violence of Time ; which, though it consumeth all things, yet in this is mercifull, that it giveth a date and continuance to every thing. Good God ! I cannot reade without stupor and amazement ; the zeale (this way) of the Primitive Christians : who before the time of *Constantine*, under *Severus*, *Gordianus*, *Philip*, and *Ga-*  
*lien*, the state of Christian affaires being then but tollerable at the best : the favour that the world then shewed them, being like a gleame of the Sun-shine in the midst of a rainy day ; yet how quickly got they up, spacious and ample Churches in every City : when they were not sure, that they should continue so long after, as they were in building of them. For

*Euseb. lib.*  
*8. c. 1.*

*Lib. 8. c. 8.*

as soone as wicked *Dioclesian* came to the Empire, he plucked them all downe againe: *Maximinus* succeedeth, and he giveth them leave to rebuild them; *Lib. 10. 2.* and up they goe againe, saith *Eusebius*, with greater splendor than ever they did before. What hearts were in these men, that would spend the least time that was given them to breath in, thus holily? Who would build up Churches, although they were wel-nigh sure they should bee demolished, as soone as they were finished? How forward should we be, who almost assure and promise to our selves a kinde of an eternity of what we doe? when centuries of yeares shall passe, and our worke continue both in our own and succeeding ages, to doe *God* good service in: when no outragious and impious hand, shall deface that beauty that our devotions shall bestow upon them. No people had ever a more fit time for such a worke than we: no example more fitly now to be imitated, than this of our *Centurion*, *He built a Synagogue.*

But (me thinkes). I see your apprehensions, even preventing my meditations; and you doe all looke upon me, as if yee had a great while longed till I came to your owne wished application of my Text. Every one of you are ready to conjecture in all this, what I have aimed at, and ye are right in it; It is to exhort, and exalt this great worke now begun, upon this mighty Fabrike wherein we are now assembled. I would my abilities were answerable to my goodwill, I should then thoroughly performe it.

To omit (for I must contract my selfe) those many excellent good causes, and deepe considerations (above common capacities) whereupon Cathedrals  
in



in generall, are justly and wholesomely continued in the Church of *God*: This place in particular, the most famous of them all, cannot without our Churches great dishonour, be suffered to fall and decay amongst us. Grant (though it be too much to grant) that it were tollerable, though pittifull, in some upland and private part or corner of the Kingdome, to see such a stupendious frame as this fall, and ruine, for want of re-edifying; the cost peradventure to uphold it being more than ordinary; yet that this should doe so, were scandalous and unsufferable. Three Advocates there are that seeme to plead for this Church above any other whatsoever.

1. The place or situation, so conspicuous.
2. The use or imployment of it, so generall.
3. The Author who intendeth now the re-edification, so royall and gracious.

1. It standeth (like the Temple of *Ierusalem*) in the Metropolis or Head-City of the Land. Hither all Strangers who come upon our Coasts, resort and repaire; and they do judge and censure of the whole State of the Kingdome, and how we stand affected to Religion, according to the Scale which they take of this place. Who will not say, but it would scandal the very Religion that we do professe; that Forreigners should come to us, and see Magnificence, and Kingly royalty of building, in every corner of this great Citie, and in this our chiefe Church, nothing but vastnesse and ruine. To see men clothed, and fed, and lodged, like Kings in their owne houses; yet no regard how unseemely they are in this place. Surely, it would make the world think and strangers say, That the people of *London* did nothing but *Sit downe*

to eat and drinke, and rise up to play; and the last and least regard they tooke was toward Religion, and how they served *God*; an imputation which I know that ye would not willingly should be fastned upon you.

Againe, the generall and publike imploymēt, which this Church is used for, pleadeth no lesse for the repairing and beautifying of it: Other Cathedrals, serving onely for the publike affaires of those Provinces that they are in. This for the use of the whole Church of England, in which respect we may stile it, *Cathedram Cathedrarum*, The mother of all our Cathedrals.

Here, when the generall affaires of our Church require a Chapter, and Synod of the whole Clergy; here, I say, is the place of their assembling: here, ye your selves of this Citie, in all your publike meetings (like to that place whither the Tribes went up in their Orders) resort, and joyne in prayer together: to shew that all things are done among you to the glory of *God*. Here ye assemble your selves likewise, to give *God* publike thankes, for any publike blessings or deliverances which befall the whole Land.

Hither also our Princes and Governors resort, to joyne with us in those solemne thankes-givings. And is there any so senselesse, or so rigidly Stoicall, that will say, that either all these things are needlesse; or that it were seemely for such a famous Kingdome, or such a glorious City, that these her so publike actions of Religion, should bee performed under a ruinous heape of stones? Are the magazines, Burfes, Hals, Guilds, and all your other places of assembly,  
richly



richly, and statelily adorned ; and this place of as  
solemne, but more holy meeting, onely fordid and  
unseemely ?

Wheresoever our gracious Sovereigne commeth,  
all men (I thinke) will say, that it is fitting those pla-  
ces that receive him, should excell others in nitior and  
decency ; and will you suffer him onely, when hee  
commeth to joyne with you in his devotions, to be-  
hold unseemely decay and ruine ? I cannot thinke  
you would abide it.

But admit that ye were so cold, that none of these  
motives would excite you to a forwardnesse in this  
worke; yet let the example of a gracious Prince prove  
attractive with you. If my arguments be meane, yet  
let his example be powerfull.

This is the worke which all men plainly see, his  
religious Majesty hath peculiarly picked out, and ai-  
med at, to be his selected oblation to Almighty God;  
and the proper testimony to present to succeeding  
Ages his love and affection to Religion. Other Prin-  
ces have sought the glory, and continuance of their  
fames, by the building of Mausoleum's, Colosso's,  
Pyramides, and other stately and costly vanities ; A  
memoriall of his piety and zeale to Gods house, is  
that which he chiefly aimeth at. Is it not then our  
duties (beloved) with all our abilities to second a  
Prince thus religiously disposed ? Thinke ye that it  
will not worke upon his royall heart to see what he  
himselke hath begun, to be generally imbraced and  
liked of ? Will it not excite him to undertake other  
and higher matters for Gods honour (if occasion of-  
fer them) when he shall see himselke in this seconded  
and complied withall ?

Were it but the building of some Palace, for his royall Court, if he should require the helpe of his people; they were but currishly uncivill that to a Prince (I speake in the simplicity of my heart and so would be understood of all men) so famous for Piety, Iustice, and Temperance, that should deny their helping hands in it; much more, then when what he goeth about is religious, and concerneth us as much as him.

Adde this to all the rest. He hath begun this work in the flower and prime of his Age, thanks be to *God* it is none of his Bed-red devotions; but in those yeares doth he take up his thoughts about these holy matters, which almost the meanest of us spend in the height of vanity and intemperance. In this one thing we are excited to a continuation and addition of our liberall contributions: That as he hath begun it in the flower of his dayes, he may have that comfort and happinesse (to his eternall renowne) to see the perfection and finishing of it; And though it passed through a race of divers Kings in the building, yet the repaire (an act almost as great) might be the deed of one alone. Let his forwardnesse therefore make every one of us forward; as when King *David* would build an Altar, it made *Araunah* offer like a King to the building, here is an example above this in my Text. It is not *Centurio* but *Imperator, Caesar* himselfe buildeth; and not a private *Synagogue*, but a glorious *Cathedrall*. A worke so worthy, that it deserveth a King for the Author; so great and costly, that it requireth a Kingdome for the contribution. Therefore, from *Dan* to *Beersheba*, should every one be called to joyne in it.



But more especially, yee, the inhab<sup>ants</sup> of this honourable Citie, ought to shew your selves in it, most forward and exemplary.

First it stands with you, and therefore is in a more peculiar manner yours than any others.

Secondly, you are the most able of all the people of the Land. Ye have the blessing of *Asher*, yee dip your feet in Oile, and abound in wealth and riches, the riches of the whole Land serving but to enrich you. Whatsoever the Country man swinks for; whatsoever the Lawyer pleads for; whatsoever the Courtier begs for; whatsoever the Landlord racks for; all through your commerce and trading (which *G o d* blesse still unto you) like to a great River that were fed with many petty springs, floweth into your bosomes; so that like *Gideons* fleece, ye have moisture though all the Land be dry about you. From you therefore, to whom *G o d*s blessings hath afforded the greatest ability, *G o d* and men looke upon you expecting in these workes the most liberall retribution.

Thirdly, it is you that are most sensible of the worth of this worke, which few others rightly conceive of. The simple Country man so ignorant, that he cannot apprehend it; And our Gentry for a great part so vaine, that they never consider of it; nor seldom of any thing so serious: whose contributions it may be, would be more liberall to a Horse-race, than to a *Synagogue*. But it is you, that by the frequent good preaching that is amongst you; and in speciall, this particular worke, having bin so often, and so learnedly pressed unto you, who must needs more rightly poysse the dignity thereof better, than

*Magnificence exemplified.*

narily other people can doe: and therefore there is no hope of the worke if you be slacke in it.

Lastly, your Citie it is, that hath produced so many good *Centurions* in all other good workes; that we cannot despaire but it will yeeld likewise those that will open their hands to this. A deed if rightly considered, and with true judgement pondered, as glorious to *God*; as honourable for our Nation; as commendable for this City; as famous for these dayes of the Gospel, as any we can lay our hands to. Therefore, as it is royally begun, I hope it will be religiously followed. And so I will conclude with that thanksgiving of *Ezra* in the 7. Chap. 27. upon the like occasion.

Blessed be the Lord *God* of our Fathers, who hath put such a thing as this into the heart of the King, to beautifie the house of *God*, which is in our *Ierusalem*.

The Lord preserve his Royall Majesty, and give him a long and a prosperous raigne over these his Kingdomes, to the finishing of this good worke, and the beginning and accomplishing of many others to his glory and our comfort; and that for *Iesus Christ* his sake, our Mediator and Advocate. To whom be all honour, &c.

**FINIS.**

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*Perlegi hanc concionem, cui titulus Magnificence Exemplified; in qua nihil reperio, quò minus cum utilitate publica, imprimatur, Thomas Weekes, R. P. D. Ep. Lond. Cap. domest.*



